TUESDAY MARCH 24, 1964
Played on June 8, 1964

Who has anything to say or to contribute or maybe to take away?

Joyce Hirschhorn: On Thursday last week I was sitting at my dressing table and I was making faces at myself in the mirror. And I started x to think about work and I remembered my task. I was sitting like this with my head down. I do not know what happened but all of a sudden I was very light as if all the tension and the weight were released. It was a strangething Mr. Nyland, as if something was lifting my head up quite without any will on my own. My head just went up and I just sat there quietly for a few moments.

Mr. Nyland: Who else has had a similar experience? Who? What happened to you when it happened?

May Rips: Well, the lightness that Joyce speaks of was a result of a feeling of being lifted and almost my head coming up. In that way what happened to me was that U suddenly came to myself. I do not know if it was more awareness. It was more being myself is all I can say.

Mr. Nyland: Were you afraid?

May: Afriad? no.

Mr. Nyland: Because it was an unusual experience and it certainly was as if something was pushing it up. And it probably will never be known if anything actually pushed it up or not. But when one becomes lighter on account of work and sometimes with intensity during a certain process of doing an exercise, one can become lighter during that process of doing it, particular when the tensions is completely removed. That is, if one looks out for the possibility of not getting tense and to continue with the exercise, then sometimes it is as if one is lighter than before. And, because of that, because of the lightness, the result of the law of gravity is not as strong, the effect on me. And, because of that, it starts as if one is floating a little more. It is quite right. As long as one is not afriad of it, you simply let it for whatever it is. Accept it as an experience/ If there is any fear for this kind of ... because one can have a realization which is so strong that one is really afraid. Then one

must let it go. Otherwise it was quite right.

Joyce: I was not afraid of the experience.

Mr. Nyland: Very good.

Joyce: It was consequently that that day and the next day something much more...

Mr. Nyland: Well, it can last you know. Such a thing actually is a change in oneself and because of that one is different as a person. Many times I speak about the different configuration of a re-arrangement of molecules. And this question of density has very much to do with that, the re-arrangement. Sometimes it is a speeding up; sometimes it is really an expansion, speeding up of the velocity. So, it is quite right. It is not anything to be afraid of. Something quite desirable. Not anything to wish for however because, if you wish for it, it will not come. It will come because one does not know and all of a sudden it happens and there one is in an experience of that kind. Who has something ?

Alice Watson: I feel that if I have sufficient room in the subway to stand, that is, without people encroaching on me, that it is an excellent chance to work, that is, to be present, to try to be present. But I always have the same thought connected with presence and I do not know whether it is right or not. It comes from physical training that I had when I was much younger about posture. And I could not begin to try to wake up until the body is absolutely correct alignment. Now to me awakeness is alignment.

Mr. Nyland: No, it is not.

Alice: I know it isn't but is it wrong to think that?

Mr. Nyland: No, it is not wrong. It is very good as a starter. And then why don't you change intentionally and try to stay awake?

Alice: Well, I do try to do that. But I wondered if the other thought was not necessary.

Mr. Nyland: Not at all. One takes things as they are, the way you are. That you wake up in a better state when you are first aligned as it were and then wake up, it is alright. But I certainly would like to have an experience also that I am awake even if that is not aligned.

Alice: I doubt if I could when I am standing.

Mr. Nyland: That is why I say first wake up and then change your posture.

Alice: Maybe it happens that way, I don't know.

Mr. Nyland: You can find out when you once are awake, you see.

Alice: I always feel much more awake in correct alignment.

Mr. Nyland: But now try not to limit in only to that kind of state, that kind of posture because then you limit yourself very much. And the whole point is when one is awake that you become awake to whatever the condition is of your body.

Alice: But this is when I have to stand. I could not wake up without being in a straight line first, if you understand what I mean.

Mr. Nyland: Yes, I know. That is exactly how you start to wake up. Do it now the other way.

Alice: Relax?

Mr. Nyland: Let's say you are now awake, whatever may have caused it, and now you slump.

Alice: I would slump but I would relax.

Mr. Nyland: That may be. How about sitting down and remaining awake?

Alice: Well, I can do that much.

Mr. Nyland: It is easier that way instead of the reverse.When you sit down and want to get up; it is much more difficult to stay awake.

Alice: Yes, I know it is.

Mr. NylandL But when one is awake already and you sit down you really can let yourself down completely.

Alice: I doubt that if I sit down and go like this, it is much harder to be awake for me.

Mr. Nyland: This is exactly what you have to try. Try to stay awake even if you slump; down. Do not limit yourself. There are thousands of different postures that can be used for being awake. And surely do not wait for the subway.

Alice: I don't but it is a good chance to work.

Mr. Nyland: One of the many because there are many other good chances also Alice.

Alice: I know it. May I say something else? You told me last week to try to work for impersonality, impersonal feeling towards small outside things. Is that what you said?

Mr. Nyland: You continue and let's see what I said.

Alice: I have a great fondness for animals and I saw this charming dog coming towards me and I immediately caught myself saying, "Oh dear isn't that a beautiful animal." And then I thought, well that is not being impersonal. So I tried very strenuously to change almost at once the feeling of like or dislike into an impersonal feeling towards the dog.

Mr. Nyland: Why?

Alice: Because I thought that was what I should do.

Mr. Nyland: Who can wake up when they have a personal feeling regarding a dog?

Alice: Well, I think you can.

Mr. NylandL Can you? I am sure lots of people can. Barbara where are you ? Where is the dog walker? Now, some of the dogs you like, don't you Barbara? You can be awake at times? Yes, yey see there is another person. Why change it? Why change your attitude first? Theoretically speaking any kind of posture, any kind of movement, any kind of form of behaviour is enough as an object to be observed. It has nothing to do withm your state. It has nothing to do withm your behaviour or your like or dislike or whatever your thoughts or whatever your feeling or whatever your form of behaviour is. It does not matter because when I am awake I become awake towatds that, of that, or present to that what I am then.

Slice: But is that being impersonal?

Mr. Nyland: You are impersonal regarding that what you see. The impersonal business has nothing to do regarding you and the dog. You can bex very present. You can love the dog and because of that you may have a certain form of behaviour that corresponds to a person loving a dog. But if you, that is, once I become observant regarding that what is my body now performing, it has nothing to do with how my body performs because of something else. I is not me. Me is interestd

in a dog. I is interested in me as it is. Alright? So, do not change, do not take away from the dog. You can even be very nice to the dog and at the same time your voice will have a great deal of feeling in it. And it would be very interesting to be present to that, to see that, that kind of a voice, to hear that kind of a voice.

Alice: Well, I know what it is like. I ca hear it.

Mr. Nyland: Not knowing - to be aware.

Alice: I am aware of it. I was aware of it. I have been/

Mr. Nyland: We are in agreement now Alice?

Alice: Yes.

Mr. Nyland: You know now what I mean when I say to be aware, not to know it?

Alice: Yes.

Mr. Nyland: Alright, alright, alright. Awarness has to do with what I am at the moment. After wards I happen to think about it, how I was. That of course is quite possible. And at that time I said I was very nice to the dog. I had a beautiful voice or at least my voice expressed affection for the dog. I was really quite allright. But that is a different thing. That is thinking about ones behaviour, how it used to be. Awareness has absolutely nothing to do with any kind of a like of what I am. I am waht I am. That is the only thing that counts. And I am present to that and I am not describing it at all. I am just what I am. With a voice the way it is. There is no difference in understanding that, is there? You can do anything regarding your body, your feelin or thought , whatever it is that your personality expresses, anything that you xxxxxx wish. And still it is possible to have an I separated from your body and that I looking at you/

Bruce Arciere: I do not know the best way to express this but recently on a few occasions I have had a particular sense that comes over me accidentally. Right now it is just a bunch of words in my head and

I want to ask about it but I cannot get it too clear. Maybe if I mention some of the parts.

Mr. Nyland: Describe whatever the scene may have been.

Bruce: The scene is practically everything in my life is in a state of flux. There is nothing that is so called concrete or definite. Thm There is no nine to five job, there is no ... the apartment needs work, there is nothing that is set. I think out of that crazy atmosphere I get this sense of certain transientness in my life. I believe a lot of it is due to the chaos of everything in my life. But it just does not hit me on that level. It hits me on a level xxx where, off the top of my head, I would say my life seems like a drop in xx the bucket. It is not just an idea. I mean, it is a sense that comes over me. ---???- the way things hit me. I see thw whole thing is like a big accident with a couple of little spots here and there where I did something actually a little bit. But mostly it is like a big accident. And I have two questions really out of that because it takes two different veins. It takes a vein of I think observation might be the right thing involved in this. I mean, I am looking at this because I value ... Let me say it this way. I value my life more now I think.

Mr. Nyland: As compared to what?

Bruce: Ascompared to previous. I mean I am not questioning Gurdjieff ideas in that way. Theoretically I understand them. Practically at times they have led me to a certain point. But this experience that I am talking about now is more meanigful to me in terms of the whole content of it than any experience I have had as a direct result of trying to observe. So, I have to look at it that way. ??? because I am not interested in becoming a professional at observing. I am interested in the content of my life having some kind of meaning to me. So it is a certain kind of maybe growing up or something. ??? Let's say having a nine to five job.

Mr. Nyland: Now the question is what are we talking about - ordinary life of the ideas of waking up?

Bruce: Well, as I say, there are two things involved. It is not so separate.

Mr. Nyland: No, I hope they are not. But the way you talk now it is as if they are because when you talk about your life ...

Bruce: I talk about it that way only because the thing that has led me to this kind of what I feel is a different sense is the kind of conditions in which I live rather than a direct observation.

Mr. Nyland: That may be.

Bruce: That is why I talk about it from the point of view of conditions.

Mr. Nyland: Yes, at the same time, if you ask yourself honestly knowing now, as you say, theoretically what is meant by the ideas of Gurdjieff, that is, you could perhaps describe a state of awarness, how often

often have you had it? Take to day. In ordinary life one is quite definitely subject to all kind of rules, certain things that are accidental, certain thinfs that you do because you want to it that way or this way. But, in any event -?- come to realization that I exist. There are many factors that have influenced myself to become what I am at the present time. And every once in a while I can get a picture of how I am doing this or that or that I have an apartment that needs fixing or that I am a little bit freer from my ordinary life than I used to be and things of that kind.

All of that is quite possible without ever having wakened up. But when I wake up I come to a realization of something quite different. I find myself at a certain time in a certain condition. And at that time I am not interested in finding out why I am in that condition. I am only interested in the fact that I exist. Now this attmpt of trying to be awake will involve that I make attempts of that kind, will involve gradually a certain attitude I have towrads myslf of trying to understand more what I am what I am. But that is only a rsult. That is a result of work. It is not work. Work means each time that when I am trying to be conscious, I take myself under observation. And when that kind of a questioning does not enter, it does not belong to work.

Bruce: What kind of questioning?

Mr. Nyland: That kind of questioning of myself, that I wish to be present to myself. I want to see my body primarily the way it is. I want to make sure that I have my body as an object and something in me is an observer. So, observation has to start somewhere when I want to so called work on myself. That is why I ask how often now today did you happen to think about work abd actually work? Many times I talk about conversion of the thought or of the feeling into the actuality of making oneself present to oneself or to wake up or to become conscious.

Bruce: Well, I would not -??-. I can tell you one time for sure that I remember very clearly.

Mr. Nyland: Today? Good. And at that time, were you impartial regarding yourself?

Bruce: I was divided. I was partly impartial and partly not impartial.

Mr. Nyland: Good, if you remember that, then that is the taste you should have more of. You should try again and again for that.

Bruce: ???

Mr. Nyland: Maybe you saw yourself at a certain time making a movement. Maybe at a certain moment you heard yourself. Maybe you got a realisation of yourself standing in front of someone. It is quite possible at such a time that one can become at least partly impartial. But this is the only thing that has anything to do with work. All the rest is a description of ones state in ordinary life which is, of course, necessary. One has to describe it. One has to use it because that is where the application of work has its place. But I think, by this time, we ought to know how during a day a day has been regarding work, not a day regarding ordinary life affairs taking us this way and that way or whatever way we are forced to go or accidentally or because we think we ought to do this or that. All of these things belong to ordinary life. The introduction of something else could mean work. What is ...

Bruce: Last Sunday we were doing an exercise. To put another note to what I am trying to say. We were doing an exercise, if I could refer to it without referring to it specifically, but I was sensing myself. I became very clearly separate; the separation was very clearly there for me. So clear that I did not want to move really because ...

Mr. Nyland: You did not want to disturb it.

Bruce: To jar it. Now the reason I am bringing up my ordinary life because that is very precious but it is so frail. I mean, I can't function in ordinary life with that kind of state because -?-

Mr. Nyland: I agree. Then you have to take ordinary life in its simplest form so that you dare to apply the ideas of work. Work on oneself means that I am in between two things. You remember how

constantly we talk about being inbetween a lower and a higher and that regarding each person, at anyone time time during the day, whatever it is that he lives thru, whatever his experience is, at that moment he is subject to two things. It does not make an different where he is and what time it is. Always he is subject to two things.

One what he calls his higher self and the other what he calls his lower self. One that he calls his outer life and what he calls his inner life. One he will call his God and the other he will call his devil. One is higher, one is lower. A person at each time is in between. This, of course, is the idea of an equilibrium. When I am in equilibrium and it means that I am moving around a certain point, which point may be stationary, I move back and forth regarding it, left or right, the same distance to the right, the same distance to the left. I come back exactly like a pendulum swinging left and right. And finally, if it does not continue to swing, it would reach the neutral point where it does not wing any more. In equilibrium, I constantly remain in a state of flux -t- between left and right or being effected by the force from above and a force from below; and that I am at any one time inbetween these two forces in a certain state and that I am attracted by one and influenced by the other.

That I try every time whenever I try to wake up, I try to take a little bit of that what I know of work and apply it in the direction where there is no work, that is, no work on oneself. I introduce it by bringing myself in contact with that what is the lower with the particular, let's call it, attribute of that what is the higher. And I become, because when I am in that form of equilibrium, I am then at that moment a little bit of a factory which uses the two kinds of material, converting it into a state of awareness for myself.

So of course I have to have ordinary life and I have to have something that I know about the possibility of growth and evolving

and hoping and wishing for that what I perhaps could become. I could also say that at a certain time I would like to have a little bit theoretical knowledge of what it is to belong to God or to belong to another higher level of being. And also, with that little bit of theoretical knowlegde, I now take my ordinary life as it is and I start mixing the two in order to produce in myself a state which is different from only being taken by that what is my prdinary life and being taken by that what is a higher level of being. Because, if I go to a higher level of being and I forget my ordinary life, then I arrive there without knowing anything that I can do anything with.

I can temporarily go up and then I know that when I go up I must go back again because I have left my ordinary life in a mess. So, regarding this, on Tuesday we talk about the two things. And now, tonight, we thappen to talk about ordinary affairs of ordinary living, daily occurences, things in which we, of course, are every once in a while reminded. If we could be awake at such a time, we would be able to work. And whenever we in ordinary life are trying to work, we must make distinctions between the state that I know that I am lost and I also know certain states where it is still a little bit condusive to introduce something of a different kind.

And I am constantly at point two, if you remember, between one and three. Two is the place I am. When I am at one, entirely unconscious and I think of the possibility of as aim of beâming conscious, I introduce something of the quality of three. And, you might say, am I settle for two. And the growth that I try to shift an equilibrium gradually from where I am now at the unconscious, try to get to two, I simply must introduce something of something higher in order to get in the middle between the two which is represented by two. One, three, two; two, four, three; three, five, four. This is the progress. It simply means that I try to create for myself, out of

a line, a triangle. And then with the triangle, reducing it again to a point in order to have a new starting point for a new triangle. According to Heptaparaparshinokh it is Do Re Mi. In order to get to Re I have to have something of Mi in order to come to Re. Do Re Mi or Do Mi Re. It is the triad. If I take the octave as a whole, Do Fa Si-Do, I start with Do, I strike Si-Do as an ultimate aim and I settle for Fa.

So, when I am in ordinary life and I see certain things at the present time and I see also that I am partly attached and I see conditions as they are, I see how I have been functioning in it, I see myself as a result of everything that I have lived thru in my life, conditioning of a certain kind, education of a certain kind, experiences of a certain kind, at a certain moment I come to understand that I exist. And that with this existence I want to go further than my ordinary life seems to give me. Except that in ordinary life I can acquire a certain maturity of being able to get along with so and so and not get along with someone else or that I gradually learn to keep my mouth shut when I should not speak and so forth. Many of these things I acquire in ordinary life as an education amd what we call maturity. But, it is not work. It is not even work when I have a new thought about something that is new to me or a new feeling of something that I feel differently. Even that is not work.

Work only starts when I accept the situation in which I find myself without any further questioning of how it got to be that way. The acceptance is first that I am that way. This is the theory. Now, when I want to apply it, I take that what I know as theory of objectivity and I put it in my ordinary daily life and I say, "Go now to it; participate in daily life with my objectivity still there." This is the meaning of the introduction of the higher with the lower. When I am in the middle I can see both sides. When I am in the middle

I am not at one. I am not entirely unconscious, I am a little bit conscious. I become aware of myself as it is with the possibility of growth. This, of course, is the first thing that I have to have when I become interested in work, that there is something in me that is really interested in the possibilities of work giving me something which I cannot get in ordinary life simply by the rules of that what I call now maturity.

Instead of being man number one, two and three, I have to be man number four. In many number four I see the possibilities ahead of me. In man number one, two and three, I do not; I only see man number one, two and three or myself once ina while as one, once in a while as two, once in a while as three; sometimes predominating one or predominating two or predominating three. But all the time everything else remains a closed book and I do not even know really very much about man number four because I am so used to consider my emotions as part of my physical body that I do not know that there is a solar plexus, let alone the possibility of a heart. Only when I start to function in a little different way regarding the possibility of having a wish for development, the accent of my life starts to get placed more and more in the particular region indicated by man number four.

It is still something that belongs to me. It is something that is not conscious. It is only the registration of a wish to want to grow. I do not know anything as yet about how to grow. But man number four becomes interested in the possibility of growth. When I am man number four, when I am in that region I see that that what I am as one, two and three is for me an ordinary existence of an unconscious state. I see as man number four intelectually the possibility of growth as represented by Do of the Intellectual Body. It is that I believe in that Do as a possibility that I could grow into something else. I

Realise I have not got it but I have a wish. I am, regarding myself, at the point ~~xxxx~~ where I consider myself man number four, I am in the state two. I am effected by three. I realise that I am in state one as represented by man number one two and three. In the ~~xxxx~~ state of man number four I am effected the possibility of Karatas. I am, at the same time, effected by that what I call my moon. My moon is represetned in man number one, two and three as tendancies I have to keep my body in the place where it is for which I use a certain substance called Askokin which is used for the feeding of that kind of habit, condition, way of thinking, way of feeling which belongs to me and which has grown in me ever since the beginnings of that what was separated out by a certain shock to which I was exposed. You might say at the moment of birth that took place and at that moment something separated which became for me my moon. In different forms, I simply unite them now and I call it moon as a whole. It is a condition of that what draws me constantly away from Earth, wishing to continue in that direction of further growth.

At the same time, something else was split off and it was Anulios. And this created in me the balance between moon and Earth so that there is a triad which is Anulios, moon and Earth, which becomes the trinity balancing the trinity of Earth, planets and sun. And it is this way that there is that kind of a balancing of myself as man now living on Earth, subject to Earth, having his own moons, that is, his satellites and having also that what produces in him the possibility of an equilibrium regarding moon as Magnetic Center representing Amulious in him.

So, the problem resolves itself that what I find now that I am interested in something else besides being man number one, two and three, that I become interested in the light which is given off ~~xxxx~~ from Karatas as reflex, not as yet the reality of a Soul Body but only represetned by the possibility of such a body in the form of Do. And

that when I now wish as man number four to grow in the first place, I want to grow out and become five so that the wish which is now in me for wanting to grow in the direction of evolving, that that wish becomes for me a permanent one so that there is no question any more regarding myself that I want to devote myself, that what I am , for the purpose of further development into whatever possibilities are then open for me in the xkx area of the conscious state.

This becomes man number five. And, for man number five, I try now to foblow the regular rules which are necessary in order to become man number five. That is, philisophically understanding what is involved in the possible growth of an intellectual body as represented in that octave as Do Re Mi.And the Do Re Mu of that octave is observation, participation and experimentation. This particular road runs parallel to that what will be Sol La Si of Kesdjan. And it is an equivalent of that what is Do Re Mi of Kesdjan because on the line of a diagonal they belong together, the same as Do belongs together to another Do. There is a line between the Do of Phyical, the Do of Kesdjan, the Do of Intellect. And it is that growth as if the Do Re Mi of Kesdjan is transported to the Do Re Mi of Intellectual Body. And, in that sense then it influences the parallel line which is Sol La Si of Kesdjan. And it makes that grow and overbridge Fa of Kesdjan.

This I must constantly have in mind that whenever I wish to work xx that I want to effect a state of my body one, two and three in such a way that I introduce the material which is available as Do Re Mi of Intellect; that kind of clarity and understanding that I have to have in order to fulfill my wish for further growth, in the first place the Kesdjanian Body which then could become So La Si.

So, when we talk about ordinary life, when we talk about that what we find ourselves in, the conditions in which we are, every time that

we have a chance, that we can think about the possibility of what work could do now for me, how can I now use what I know of the method? What can I now take out of the reflexes of Karatas to make it a reality for me? What is it, if you want to stay in a little bit smaller solar system, if I am Earth, if the Sun is my king, if the planets is a desirable place for me to go, it belongs to Kesdjan - then, I as Earth wish to understand thecondition of the Sun on order to bring about the possibility of actualization of Kesdjan.

And it is that constant, you might say, application. I am what I am. I remember what I could be. Now I try to put that to work. And then, in my feeling, I start to grow. But it is logical that whenever one, two or three, that is my physucal body with all the different factors that are involved, that is my feeling and thinking center is so predominant that no amount of even a thought or a little bit of an indication that Do of Intellect exists is sufficient for me to overcome the tremendous force that is there and draws me constantly to Earth. That is that kind of Law of Gravity, I cannot overcome at all with just a little bit of a wish. I have to put that wish against the possibilities of Earth where they are at least conducive and when they are as week as they possibly can be and I myself in a s strong a condition as I can make myself.

So, I am a fool when I try to work in conditions where I know I never can be successful. I have to learn this idea of thinking about work, an intellectual understanding, that is, not exactly an understanding, a knowledge of certain things existing in a form of light; think that kind of clarity that belongs to the possibility of an Intellectual Body growing has to be changed into an understanding of myself. The knowledge changing into an understanding, Gurdjieff calls it a being of knowledge and a being of understanding. These

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two things have to go hand in hand. And I start with it by seeing my body as it is. That is, the Earth of myself with everything that is there, that is, the moon, the Anulies, everything in whatever condition it is and the possibility of the Sun giving light and myself working on the level of my feeling.

And I now make my condition in ordinary life such that I have a little bit of a chance when I such conditions as simple as I can and I make my wish as strong as I can and the insight I have as white as I can, that is, as clear as I can, with my body in the condition first eliminating outside circumstances to a utter minimum; trying to reduce the condition of my own mind to an utter minimum by purging it of all kind of thoughts which do not belong, by taking away feelings which do not belong and relaxing my body to the utmost. When I wish to be relaxed something in me already takes on a positive attitude regarding this possible experiment of trying to find out what is work.

Partkdolg Duty. It is the Duty of myself to participate in that what I am in ordinary life with my feelings. The word is made up of three parts. Now I work. I have an idea, a thought or a feeling regarding work. I have a body in as good a condition as I can allow it to be. I have prepared myself for the possibility of the application of an idea which is clear to me and I now apply it to that in which I am at this moment. And I try to become impartial regarding this activity expressed physically by myself.

Then I remember how I was as a child when I was entirely free; that is, when I did not have as yet the moon to bother me; when I was not as yet so badly conditioned as I am now; when I was, in that sense, intuitively understanding without any further knowledge which now clutters me up. I have to reduce myself to the state of that kind of a child in order to be able to enter the Kingdom of Heaven. It is

that kind of simplicity. And any time that I do it differently, any time that I try to think that I already can work a little bit in circumstances which take me up, I am, in that sense, a fool.

We must learn and time and time again and again and again and day after dat and year after year to be satisfied with the very little possible results of being present to myself as I am with the fulfilling of impartiality, and the question of that moment. And it is a long time that work has to be like this. It does not mean that I am not interested and I must be interested every once in a while in the reflexes of Karatas and I say, "How is it on Karatas? And why can't I understand that a little bit?"

It is quite right but understand it in an emotional sense. You see, sometimes I like to tell you a little bit more what really goes on in me reagrding the work, regarding the possibilities of work, regarding where do I get certain stimuli in order to work. And what is it that I wish as a person for work to give me. If you look at "In Search" and Ouspensky, you do not get that what you should get. You get simply intellectual knowledge which is wonderful in many ways but what is there as perspective? What is there as depth in the book? What is there that really effects you emotionally so that you say, "Yes, that is right; that I wish."

Compare that with All and Everything. Compare it with concepts like the genesis of the moon. Compare it with the Arch Absurd. Compare it with time and the discussion of time. There is a little bit of that in Ousepnsky. There is a little jam in Ouspensky too. There is a little bit of Essentuki in Ouspensky's book. And for the rest, there is very very little. What is there regarding religion, description of the possibility of Mohammed, Buddha, Christ? What is there of Ashiata Shiomash? What is there of impartial mentation? What is there of the

causes of war? What is there of the time sequence and so forth of how to work? What is there regarding the love of Beelzebub for Hassein? Why is it that certain Hasnamussian? Art, discussion of art; how one should create; what is creation; what are the difficulties? What are the draw backs of the possibil ties of becoming a Hasnamuss in one or another or the third center or even Eternal Hasnamuss? Of the condition in which we find ourselves being in a certain emotional state like the Planet Of Repentance? What is this; this depth in the book?

This is the totality of a book in which you never get thru because it constantly opens up new vistas one after the other. That is why it is so idiotic to take a little bit of something like a crumb off the table, intellectually trying to describe certain things like Ouspensky has done and very well, I must say that. But not to use Beelzebub for what it is worth and to try to find out what is really Gurdjieff trying to do in writing that kind of perspective and possibility? In that sesne the book is quite different from many other things and it is much closer to what Sufi means or Maharshi or some other statements of Buddha which have to do with mmmkx life, not just with a little intellect.

It has to do with life as expressed in feeling, in an emotion, a desire to become something what one is now not so that when you put that book back and you look at it here and there and let's say you look at the Index, you read a couple of quotations and put it down again and you say, "My God what is this really? How can it stir me up? Why is it that I really do not work enough. What is it in me that prevents me from working because I really, after reading that kind of thing, I want to work; I want to do something."

You see, we do not study enough. Not even that way, we are not sufficiently under the influence of that kind of outside influence

that could effect one; to take yourself as you are and take the book. Never mind Gurdjieff and never mind the various things that you might hear and the gossip that is there; and never mind anyone who profeses to be a Gurdjieffite.

You take out of the book for yourself your life. And have in your life enter something so that you say, "I wish to live. I want to grow; I want to find out. I am not this; I am not a tail of a donkey. I may be nothing but I have something that points towards the possibility of reaching the Sun. That is where I wish to go. I do not always want to stay on Earth. I do not always want to be under the influence of the Law of Gravity. I do not always want to remain a slave to my habits and the wishes of my body."

Then one has in ones life as it is a perspective and than at times when one sits and has perhaps the possibility of thought and feelings of certain things that might be possible for one, that one then, in coming to oneself, one says, "Here I go. I marshall all the facts. I see whatever there is my life that now seems to bind me one way or the other or that throws me left or right or that makes me behave as a ship without a rudder and subject to all kind of winds and currents and economic conditions. All of that, of course, that what I am as a human being simply because I am a human being on Earth and of course I am subject to such conditions that exist here.

But with this, I call on Anulios. I call and I ask this Anulios please wake me up. Do not let me fall asleep. I pray to something in me as if I wish to do this across the devil of the moon; as if the moon is constantly in the way and I still say, "I reach you Anulios. Do you hear me? And you speak to me so that you finally can find a place in my conscience."

These are the ideas that have to be nderlying as a wish for wanting to work. That is why I say on Tuesday that is motivation.

We have to come here fully realizaing that what we are. We are really nincompoops and stupidities. We know that. At the same time we are also something else. And that something else ought to grow but we must know how to make it grow and we must not mistake ordinary feelings or conditions in ordinary life or a thought that looks a little bit new as if a substitute for the elixer of life or the pearl of great price.

That is what one wishes really because nothing else but the best will do and satisfy and quench your thirst. If I only could tell you that I believe you ought to have much more life in you; that you ought to be able to express at certain times almost the most impossible ~~hhh~~ things as if you reach for it with all your might; and at that time, when you reach with your hands and you are outstretched with your arms towards Heaven, that then you are lifted up as if you are on your toes and at times as if you are not on your toes any more, as if you float.

This is the question; How can I become lighter and lighter? By not taking life the way it is dragging me down but by introducing something of a different kind so that because of that mixture I become lighter of myself. Use life whatever it is, satisfy it. Give it. Whatever mammom requires, give it to mammom. But what is the Lord's is the Lords. We are in between. Which side do we sih to go? Which direction do we wish to turn? Our daily life is filled constantly with our nonsensities and you know it as well as I do. And you know how you are constantly attracted by it and how you will allow it. Where is yout fight? What is the realisation that at times you ought to be able to have something within you that cannot be disturbed by ~~it~~ such things that we call ordinary living? And that if you could go thru life with this constantly in ones mind, in ones heart, one oneself, in ones essence, constantly knowing that exists as one is already a

child of God, as if God is within and all that is required is to open the door and He could come out. That at times I know, being small as one is, that sometimes with this kind of fear that I do not want even to dare to maybe open Beelsebub because, as I said beofre, when I touch it then I am under an obligation. And, ay the same time, by just turning around in circles I will never be consumed. Only when I am willing to die like an insect around a candle flame, then, in that destruction I will find myself.

In that destruction many number one, two and three will be changed into four, five, six and seven. Nothing will be lost. But it will be ~~xxxxxxxxxx~~ placed in a different way and the configuration of that what I am then, it will have different attributes. It will have something I call ligher density. It will have something also which is an understandeing, an equivalent of my ordinary knowledge but on a different kind of a plane and a different kind of level of being. Why is it that we do not wish to work more? This is all the time the question.

How does it come that whenever I read in Beelsebub and I see certain things I have never seen before that I realize that there is something there, that I am such a stupid fool not to do more of it, not to do more reading, not to sit more quiet and come to myself. And time and time again life will take me and I will forget. And I sometimes do not even feel sorry that I have forgotton. What is this in me that I have not that kind of a conscience? And that sometimes not even prayer for it will give it to me. And that apparantly all I have to do and the only thing that I van do and what I have to do many times is to try to work slowly, little things, adding one thing to another. I have said it before: Molecule by molecule, finally starts to become a brick wall and perhaps a house. Who knows what it could become? I must keep on working. And we still do not. And we still do not make up our mind as yet. And we still do not make up our heart.

The reason is that I am scattered in my feelings. If could be unified in my feeling; this is exactly the condition that I am. It is scattered all over myself and it is interested in my feelings, my little wishes in many many different directions. And ordinary life makes it much more worse for me because I cannot any more encompass all the different things that are supposedly of interest to me. And everything that I learn, everything that I talk about with others and the influence that I experience, all of that makes me more and more diversified so called and perhaps, in that sense, cultured and, at the same time, absolutely useless for work.

The concentration of that kind of wish regarding work, this I have to learn. I have to learn to make my feeling instead of being a little bit in the the solar plexus and the rest over my body, spread all over, make the come home. Make these little nodules, this little parts of the sympathetic system be under the influence of a central force and a place from where they can be directed and where they can listen to something that is a command to them. And the place for that is my heart.

And that deep wish of oneself has to be related to the possibility of "Here I am what I am - I take it. And that what I wish to become I believe in." When those thwo things come togehter under the influence of my real wish, I will work. And a prayer must be that I not only will take care of my ordinary life, I must do that of course. It is necessary. But that besides that that I do not forget I exist for some other purpose. And with this wish that I actually start to change my life, my attitude.

How often do you do the sensing exercise? How often do you sit and really try to sense? Day after dat it is something that perhaps you could do like you perhaps take a bath every day. It is far better

if you do the sensing exercise once a day and take a bath once a week. Your body can get along. Your Soul cannot get along unless you make it, you give it food. You can give it food by an exercise, by something that is in line with waking up; something that when you sense correctly that you will wake up. And it will give you at that time food for the possible development of something that is far superior than your ordinary existence, even if you love that existence. Gte rid of it. Be able to do without, with as little as you possibly can. Live then and then wake up to that. And do work. Keep on working.

This is the kind of things that we talk about. This is the kind of thing that I wish to talk about. I do not want to talk about anything else really. It links up with whatever your experiences may be in ordinary life and whatever that can give you of the possibility to say, "How can I use now work for this?" That is the problem. The problem is not the theory. I have said it many times; You know enough theory. Never mind the theory. Your mind is sufficiently lit up. It is the actuality of putting to work what you know and then changing that knowledge in an understanding; changing your thoughts and your feelings into a being and to represent that and to wish.

And I say this is what we talk about, This is what I talk about. This is what this group is about. There is nothing else that I want to talk about really. Altho we may use ordinary life as a means in order to come again and again and again to the possibility of how can work be applied now, today, in this, in that. Can I? Should I not? Can I really try? Whrn can I try? What do I do? Then I wake up maybe because I see failure all the time, I do not understand work well enough and I cannot do ti and still, that is the level of our discussion on Tuesday. And as long as you come I will ne er let it go. And I will constantly remind you of that because that is the only thing that

concerns me at the present time in my life as it is now. That is why I want to teach ot. And when I teach it, I will try to teach you that all the time: Wake up, stop your sleep. See what you have to do as a duty. Work on yourself. Try to become aware. Use your participation in your ordinary life by having in yourself something that watches that, that sees it, that is impartial to it, nevertheless is alive so that in your ordinary life something of a capital I comes in and that you, xx within yourself, in simplicity, without showing it necessarily to others or without xxxxx being proud about it but that there is something in you that you say, this is my real am. And that I would like to use as a foundation for the possibility of my growth because I am interested in my growth, my evolution, my possibilities, my relationship towards my God, my possibility for reaching a Soul Body maybe by means of Kesdjan, maybe by loosening up that what I now call my ordinary living and everything that is attached to me and that attaches to me and that I hold on to; and that I pray that gradually I will start to understand what it is that binds me and that then I may have the strength to let go.

Again I say in all simplicity, as much as I can, day after day when I remember. And I must remember myself if I can. So help me God that I then can. And that I then pay attention to that what Gurdjieff has meant. What he has meant, not someone else. We are not living under Maharshi or any one of the Sufis or even Ouspensky. We are living under the ideas of Gurdjieff as expressed in All and Everyth ng, his only book. That is for us the Bible and, if we understand it, it becomes scripture.

I just want to make clear that I put myself on that standpoint and on nothing else. It stands and falls with the ideas of Gurdjieff or objectivity even if we talk in manu other aspects. I do not avoid them. xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx

Friday evening, you know, it is good and useful. It has to have a place. The ideas have to have a place. For that reason, of course, we want to talk about other things in order to assimilate what are the ideas of Gurdjieff as they are in relation to other things. Very useful for anyone who wants to come to Friday, just even to sit, perhaps to answer.

But when we are here on Tuesday, there is one aim only: What is objectivity; what is impartiality; what is simultaneity. What is after that conscious labor, intentional suffering. It belongs to the formation of Soul. It is Fa of Soul Body. It is Si Do of Kesdjan. And don't let's mix things up too much. I am working, observing, participating, experiemanting. This is my life. The creatiob of difficulties in order to become more aware and the conscious labor that is not only a physical one but a condition in which I have to be conscieuse because my mind and my feelings are interfering with the possibility of really seeing myself. Then I have to be conscious about it. It is still a long time before I come to such a place. But, in any event, wherever it belongs, it belongs somewhere in the totality of everything that Gurdjieff has meant and saud. Do not deviate from that. If you want to know, read the book. Try to understand it.

As I say, see the perspectives that are involved in it and make them your own so that you start to think about the causes of war, civil war in yourself; about the question of impartial mentation; about the question wha is your religion and who spoils your religion as Markary Kranberkzion spoiled it? What is the meaning of Djartklum? Where is the Purgatory chapter in your life? What do you understand of it? Leave alone Gornahoor Harharkh, it is a little difficult. But something about the moon perhaps you can understand; something about common sense; something about ships; something about Hasnamuss; something about Ahhon or Beelzebub or His Endlessness or maybe Ajgamatant

or any of the archangels. This I call perspective when applied to the possibilities of my own life when I am interested in a variety of different things in life, bet it art and be it relgiion, be it philosophy, by it psychology, be it science; whatever it may be that makes me tick and whatever I wish to do regarding the time that I have available, to spend it for whatever reason it may be; that all the time I am trying to be reminded that there is something beyond that kind of activity. That I call my God if you wish.

You see, when I say it is beyond it is number three and then it comes from three back to two. And then again becomes apparant in my living in one and then I know which direction to go. I pray very much ~~xxxxxxx~~ vaguely about God, not knowing where He is. That is when I am in one and number three within me. I hope that He, if it is a person or if it is deified or personified or something that is perhaps abstract, but nevertheless has a reality for me, I hope that such prayer is heard in such a way that that, from the place three which I cannot see now, it comes out of the form and crystallises out then for me becomes visible; and that what I then see is at the place two. Then I have a beacon and I go. This is how God reveals Himself. Not at the place where He lives, but at the place where he becomes visible for me. And then I can go towards that. And again, from that step I continue until finally maybe there is a possibility of reaching everything in all.

You see, this is Tuesday. This is like a meeting with which you have material to go home. You have stored it in your mind and in your heart maybe also a little bit. And with that, you walk hime. And when you think of it tomorrow, the day after, you remember, you remember something, You remember some kind of fool who sat in front of you and talked a little emotionally every once in a while about the necessity

of growth and the wish to live and perhaps who at times represented for you, thru whatever he said, something to which you wish to strive. I hope you do because after all it is for your sake and it is your possible future and it is for your understanding. And if something of that kind can be kindled in you so that you will remember a Tuesday when something was touched and with that, you then want to continue in your life; and that your life can take on a different kind of meaning. And, because of that, you will be able to meet conditions in life which are difficult. From a different kind of standpoint you can overcome them.

Per aspera ad astra: In overcoming difficulties we go to the stars. This is the aim even if it is -?-. It may as xx yet not be sunshine but it may be closer to the possibility of having more and more light and more and more understanding of our own place. Then I will understand the meaning of aim of my own existence and then I will never forget. This permanancy of not frogetting, this permanancy of not obbecting to be wakened up; the permanancy of always saying yes,"I am here", not to hide and not to avoid it and not to have too much of a wish to continue to sleep. But at least that one stirs and almost remembers that it is time to get up. And that you start rubbing your eyes so as to clarify it; that that I becomes for you visible and then sich little eyes, seeing each other, recognize that they all belong to one home and then unite in forming your heart.

So, I wish for you that you wish. I hope it. Naturally I cannot say more. I cannxx say I essentially hope it. I will not say I pray for it because the prayer is your own and my pray would not help you at all. So, good night. Work, simple, intensively as you can, honestly, seriously,. Your life is at stake. It still is you know. Like it or not, it still is in that kind of balance.

Godd night everybody. See you next week I hope.